

The American Friend

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TWO NATIONS REACH AGREEMENT ON SEAWAY

Canada and the United States have finally reached an agreement to build the \$800,000,000 St. Lawrence Seaway which is to open every harbor on the Great Lakes to ocean commerce. The White House announced, July 13, the terms of an agreement were finally settled and that the treaty now being drafted will be ready for signature "at an early date." For eleven years Canada and the United States have had the seaway under serious consideration and for eight years there have been active negotiations. During the last six months W. D. Herridge, the Canadian minister to Washington, and Hanford MacNider, the American minister to Canada, have been traveling regularly between Ottawa and Washington to negotiate with the Canadian prime minister, R. B. Bennett, and Secretary of State Henry L. Stimson. President Hoover has been active, with former Senator Henry J. Allen, of Kansas, as his personal representative. The joint board of Canadian and American engineers which made a report on the seaway six years ago estimated that from seven to eight years will be required to complete the gigantic project after work is actually begun. The section of the St. Lawrence which will be developed as a seaway extends from Montreal to Lake Ontario, approximately 180 miles.

NEW SURVEY OF HIGH SCHOOL EDUCATION

The National Survey of High School Education which was recently completed shows that 50 per cent of our children of high school age are attending such schools, as compared with four per cent in 1890. Dr. Leonard V. Koos, who was in charge of this survey for the Office of Education, states that the proportion of high school attendance has never been equaled in any other period or any other country. This would indicate, according to his statement, that an increasing proportion of children from lower economic levels are availing themselves of opportunities of education in the secondary level curriculums. Foreign languages and mathematics are succumbing to studies in practical arts, the report shows. Ten times as many studies are open to pupils in high schools today compared with a generation ago. The survey of 22,000 high schools reveals an increased number of trade schools, development of continuation schools, evening and summer schools. The report also shows an increasing number of smaller high schools which are enriching the courses by the use of correspondence courses. Formerly a preparation for college, the high schools now are adapting their programs to needs and interests of the pupils, other than college education. The results of the survey will be published in twenty-eight parts and will be available to those educators responsible for high school education so that revisions may be made in light of successful practice in various parts of the United States.

ON TWELVE DOLLARS A MONTH ALLOWANCE

At the end of May, 1932, the number of unemployed in Germany had reached five million, and was increasing. At the same time in May, 1931, the number was three million. To meet the tremendous increase in requirements for aid, the government has lowered the unemployment allowance again. A year ago, according to Ex-Chancellor Bruening, in a speech just before his resignation, the average monthly sum received by an unemployed man's family (including the grants for children) was 90 marks. Now it is only 50 marks (about \$12.00). This, of course, is only an estimate for an average family. But it is an estimate given by the head of the Government, and doubtless supplied by experts. With millions of families living

on such an income, political unrest is to be expected. In his address, Dr. Bruening spoke of the grave moral effects of such standards of living. The Government is evidently trying to control prices for the benefit of the unemployed. From Nuremberg we are told that garden products are remarkably cheap. A large head of lettuce may be bought for 5 pfennigs, about 1½ cents; string beans are 7½ cents a pound, and spinach 1¼ cents. A two-pound loaf of bread sells for 10½ cents, milk at 8 cents a quart, and the very freshest eggs at 1¼ cents each. In restaurants good meals are furnished at correspondingly low prices. "One wonders," writes Louisa Jacob, "how any profit can be realized by either dealers or producers." But, even at these prices, if an unemployed family should buy even one quart of milk a day, it would cost \$1.40 for a month,—or more than one-sixth of the entire income. How do they live? We need not wonder at the reports of a terrible increase in consumption and rickets, nor at the accounts of riots and near-revolution in city streets. Hunger must be the daily companion of millions of German families.

WILL DISPLAY A CENTURY OF PROGRESS

The story of mankind's amazing progress in the past hundred years will be dramatized in Chicago's 1933 World's Fair—A Century of Progress Exposition, which will formally open its gates to the world on June 1, 1933, and run for 150 days thereafter. The Exposition will celebrate Chicago's 100th birthday, but what is even more important, it will celebrate the progress of civilization which has made the growth of cities like Chicago possible. A century ago man moved on the surface of the earth only as fast as his own feet or the feet of animals could carry him; communication was possible only by messengers and depended on the speed of their legs; people lighted their homes with candles; open fire places provided warmth; privations and diseases claimed millions of victims yearly. Today travel has been revolutionized on the earth by the railroad and automobile and man now invades the realms of the air and the depths of the sea; communication is instantaneous throughout the world by radio, telephone or telegraph; electricity lights the nation's homes and runs its factories; radiators and furnaces heat our homes; medical science has developed new weapons for fighting diseases; commodities and conveniences undreamed of 100 years ago by even the most wealthy are now available. As one of the outstanding features of the Exposition, a Hall of Religion, forming part of the Social Science Group, is being planned. In this building exhibits of various denominations and religious organizations will be located. It is planned also, in connection with the work of the Religious Committee to hold during the Exposition a series of world conferences and congresses on world peace, the labor problem and other phases of religious and civic activities. The site of this Exposition is a beautiful stretch along the shores of Lake Michigan, within walking distance of Chicago's downtown business section.

FOURTH ANNUAL CORNELL MISSIONARY SCHOOL

From January 23 to February 18, 1933 in Ithaca, N. Y., will be held the Fourth Annual Cornell School for Missionaries. There are no tuition charges and the only necessary expenses will be the cost of living in Ithaca and transportation. Copies of the announcement of the School giving details may be secured from the executive secretary, Agricultural Missions Foundation, 419 Fourth Avenue, New York City, or from Professor Charles A. Taylor, Director of Short Courses, Cornell University, Ithaca, N. Y.

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WALTER C. WOODWARD, EDITOR

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EDITORIAL

Among the Lives that Point

THE values of the service rendered today by well-placed pointers are not easily over-estimated. Those pointers at the turn of the road, the traffic lights at the crossings, and the men who speak with authority on matters of direction, whether intellectual, social, political, or spiritual—we think of them as almost indispensable to true progress. Each life is intended to be a sign to others that indicates direction as well as location, and marks the measure of progress attained along life's highway. While we look at these pointers and accept their message, we find that others are looking at us and would heed our testimony to the truth as we have learned to know it. A responsibility weighs upon us to meet this social obligation faithfully lest regrets overwhelm us because of dire results to those who may have trusted us in vain.

Ability to point is what gives significance to life and, by pointing, the character of the pointer is revealed. The visible sign holds the attention while the eye surveys the situation and the mind grasps the purport of its message. The audible sign through the ear conveys its message to those who listen and understand. The inward urge which makes itself felt, as the spirit of fellowship moves us to action, becomes also a sign that guides when followed with discretion. A voice suggested to Abram the direction to take, and he acted accordingly. A light and a voice brought Moses to a decision, and he accepted the call to a great service. "Thine ears shall hear a word behind thee," wrote the prophet Isaiah, "saying, This is the way, walk ye in it, when ye turn to the right, and when ye turn to the left." These patriarchs and prophets, having learned to read the signs of the times, in turn, became pointers for all who would walk by faith. "They believed God and it was counted to them for righteousness." They still point the way that leads to the realm of the spirit.

An outstanding pointer was John the Baptist, who called himself "a voice," and pointing to Jesus said, "Behold the Lamb of God." He always pointed away from himself to the Master. He lived righteously and could recognize the Righteous One upon whom the Spirit rested as a dove. Andrew, his disciple, found his brother and brought him to Jesus. The woman at the well of Sychar, said "He told me all that I ever

did," and asked her neighbors, "Is not this the Christ?" Paul called himself a light and a witness to the Gentiles, and his messages continue to point the way for all who accept Christ as their Savior and Lord. George Fox championed the cause of truth and still points to Christ as one able to speak to the condition of men. William Penn stood for fair-dealing and won a place of great confidence whose reputation grows with passing centuries. These and others make us aware of the truth. They make us aware of Christ as no arguments may do. They make us aware of more than themselves as the compass makes one aware of more than itself. They help us make Christ real and credible.

But the pointers for the present generation include those who get the attention of others and help them to form judgments. When we live for Christ and make others aware of him, such testimony puts us in this worthy class. As individuals, we wield a personal influence. Our group fellowship in meetings for worship and discipline should point the upward way even more than the steeples on the churches of an earlier day. Denominationally and internationally we must maintain a testimony for Christ as his Friends. To take the cross and follow him is to be ready and willing to die for him that truth and righteousness and love may prevail; that the divine will may be done on earth as in heaven. In the serving, we point, and in pointing we help those who would know the will of the Master and, in turn, find their places among the lives that point.

The Call for Sacrifice that Serves

THE way of the cross is not an easy way. It reveals many compulsions that may not be denied. Circumstances demand action and in responding to the claims of men that may not be reasonable or just, true character is revealed. The virtue of the cross is here recognized. The cost involved includes suffering for another who may not appreciate the love, with a capacity for suffering, which the cross-bearer manifests. The pressure that causes pain releases a fragrance when love is in the heart. The passion of Calvary calls for a sacrifice that serves, and this points to the real meaning and purpose of the way which love can choose and pursue, until the goal is

attained where seeming defeat becomes a glorious triumph.

This way of many beginnings points upward, but the path is often rugged and steep. The impending difficulties, the imposing hardships, the impelling forces, may make for discouragement unless the vision of service is clear and inviting. When one is helping an individual or a cause, the sacrifice involved becomes an investment in character. The act itself, as well as the service rendered, becomes sacred and stands to the credit of the one serving as also to the cause served. It becomes something offered, as the word sacrifice implies, and when accepted by Him in whose name it is done it is "holy unto the Lord." Without sacrifice, one cannot win. Approval that has value comes that way. All profound affection admits a sacrifice. Even good manners, as one has said, are made up of petty sacrifices. "The sacrifices of God," said the Psalmist, "are a broken spirit." But, when God accepts them, they lead to greater privileges in acceptable service. They are steps in the altar stairs that bring the worshipper nearer to the heart of Him who loves and understands. They give new radiance to the life made rich through expressions of goodwill that cost much in sacrifice.

While small service is true service while it lasts, yet men may accept the service and leave the server out. But love them and they feel you and delight in you all the time. It costs much to love but this is what makes the service valuable and he who renders the service memorable. Those who have given their best to lift mankind to a higher plain have rendered a

service to their generation that will be appreciated as the perspective of that service is more clearly recognized with the passing years. A Friend from Glens Falls, New York, sends the following quotation from Emerson's essay on the "Uses of Great Men," which may lend color to the thought and emphasis to the purpose of sacrificial service: "But, at last, we shall cease to look in men for completeness, and shall content ourselves with their social and delegated quality. All that respects the individual is temporary and prospective, like the individual himself, who is ascending out of his limits into a catholic existence. We have never come at the true and best benefit of any genius, so long as we believe him an original force. In the moment when he ceases to help us as a cause, he begins to help us more as an effect. Then he appears as an exponent of a vaster mind and will. The opaque self becomes transparent with the light of the First Cause. Yet, within the limits of human education and agency, we may say, great men exist that there may be greater men. The destiny of organized nature is amelioration, and who can tell its limits? It is for man to tame the chaos; on every side, whilst he lives, to scatter the seeds of science and song, that climate, corn, animals, men, may be milder, and the germ of love and benefit may be multiplied." The good example becomes a convincing witness pointing ever to the Great Giver who thus calls the one who sees and feels to make the sacrifices that serve his fellow men who, in turn, join the ranks in helping to make greater men and thus bring in the Kingdom of God.

An Adequate Faith for Today

BY ALEXANDER C. PURDY

An adequate faith is a faith that meets man at the point of his deepest needs and gives him peace and power and joy. We have no right to expect final solutions for all our problems, for the history of the race is one long record of struggle. But we have the right to a way of life that is triumphant in the midst of struggle. This right springs not from wishful thinking but from the nature of life itself.

No doubt the deepest needs of men remain much the same in every age. We hunger for bread, fellowship, freedom, security and recognition much as did primitive man. But certain needs seem sharpened by the circumstances of modern life. For example, this is one of those days in history—by no means the first—when all values appear relative and life itself, in flux. "There is no hitching post in the universe," was the motto above the desk of a New York theatrical manager. Einstein is reported to have written across it: Gelesen und richtig gefunden, Read and found correct. If this means the abandonment of a static in favor of a dynamic universe, we gladly assent. It is the magna charta of the new freedom. No more infallible books, creeds, churches! No more infallible nations, races, economic systems! Life is movement, adventure, discovery! But perpetual movement without any goal, ceaseless adventure for its own sake alone, and endless voyages of discovery that discover nothing save that there is nothing to discover—against this view of the universe life itself rebels. Discredit historic religions, shake old foundations, and

straightway multitudes of people resort to new religions and build on other foundations. Witness the revival of astrology and all forms of spiritism in our own day exactly as in the first century under similar conditions of change. There is something deep within us, motivating all our attempts to rationalize the universe, that hungers for an abiding purpose and meaning in life. No doubt the superficial infallibilities, the mere "hitching posts," must go. The deep-lying hunger for permanent meanings and values persists and to deny it means to deny life itself.

The Society of Friends is a fellowship of persons who acknowledge this hunger as the deepest and most real fact of human life and who believe that it can and must be met at its source, namely, in the spirit of man. It is in the spirit of man that a Light shines, that a Seed springs up, and that the Voice of God speaks. These are old phrases but they are appropriate symbols for the simplicity and vigor of this faith. Quakerism has learned through bitter and humiliating experience that this faith, rooted in spiritual inwardness, issues in no easy infallibilities. The testimony of the soul must find expression in human words and human deeds, no less subject to correction than all else human. But the way of life, the meaning of life, and its permanent values are to be sought where alone they can be found—in the deep places of the spirit. There a man may know God, for "deep calleth unto deep," and "the spirit of man is a candle of the Lord."

This faith as Friends hold it, is vitally connected with historic Christianity. George Fox heard a voice which said, "there is one, even Christ Jesus, who can speak to thy condition." The early Friends believed that they were reviving primitive Christianity. They were convinced that God was dealing with human history and that his will had become luminous in the life and teaching of Jesus. There shone the light that lighteth every man. Yet history, even that sacred history, was no dead record of a dead past. It was the living, pulsating story of the whole spiritual existence of the race brought to a focus in the soul of every man, and held to ethical and practical reality by the fact of Christ. The Word that became flesh in Jesus speaks to each listening, seeking soul and every man, black, yellow, brown or white is meant to incarnate the divine purpose.

Quakerism is essentially a social and ethical mysticism. Its mysticism is not a union with God in the sense of identification with or absorption into the Divine Being but union in the sense of communion with God. It is a social mysticism because, to borrow Rufus Jones' great phrase, there is a social law in the spiritual world. Both work and worship to their highest reality and effectiveness out of the life of a group, not just any group, but persons sharing life on its deepest levels. At its best, Quakerism is an intensely practical and ethical faith. And this is no accident but the logical and inevitable result of its central testimony. Where there is a vital conviction that the soul of every man is the arena where

Truth strives for the mastery, there all social service, all effort for human justice and human freedom will find a divine sanction and dynamic.

Any faith adequate for today must be set forth in terms that are intellectually cogent and practically effective for a difficult world. The two are more vitally related than we as Friends have always perceived. The writer was impressed recently by the vague and abstract way in which a group of Friends attempted to put their thoughts about their faith into words. Reliance on ancient phrases, dear to us but not too lucid or enlightening for an outsider, very often takes the place of clear and effective thinking. We have much to learn here. We must raise up men and women who can bring our spiritual convictions "to the business and bosom of every man." It is a testimony to the reality and adequacy of faith as understood by Friends that in a national emergency we are entrusted with the task of feeding starving miners. No doubt such service and the ability and fitness to render it, speaks more loudly than any words can. Yet the doing of the service and the interpretation of it belong together.

This faith offers no easy assurance of peace and joy and power. But in a time when millions are discovering that the latest popes—the captains of industry—are no more infallible than their long list of predecessors, there are many who wait for this word of faith, if we have the intelligence and the courage to speak it.

Hartford, Conn.

The College and World Affairs

BY ARCHIE M. PALMER

(Continued from last week)

THE institute of Politics at Williamstown had its origin in the desire to make Williams College a more effective educational institution, and one of greater social utility. The original plan, conceived in 1913, called for the assembling at Williamstown each summer of a group of scholars of international reputation to deliver courses of lectures to a select group of college teachers and graduate students. The intervention of the World War and its aftermath delayed the inception of the Institute until 1921. As finally established, the Institute was to provide "a place where world problems were to be discussed and clarified, facts of difficult and complex situations brought out, and possible solutions suggested." As briefly defined in the preliminary announcement, the object of the Institute was "to advance the study of politics and to promote a better understanding of international problems and relations." It was designed "to aid in spreading throughout the length and breadth of the land an appreciation of the facts of our relationship to other nations, and of the consequent responsibilities that we must assume."

FOR JUSTICE BETWEEN THE NATIONS

From the outset the purpose of the Institute has been broadly educational, in the hope that it might give those who influence American policy a valuable source of information. It has also aimed through the press and the radio to reach an audience far larger than that assembled at Williamstown and to provide leaders of public opinion "a means of accurately informing themselves and giving the people a clearer idea of what justice is between the nations." The program for any year is determined to a considerable extent by the current international situation. The Institute has, indeed, been described as a barometer of conditions in the field of international politics. At the same time, it has attempted to throw light upon the broad factors underlying international relations,

such as race antagonism, nationalism, economic imperialism, and the formation and development of public opinion.

For the fifth successive year there was held this past summer at the University of Virginia an Institute of Public Affairs, designed to advance the popular understanding of current public questions. This Institute emphasizes particularly the domestic problems of the United States and provides for their discussion in a broad and competent fashion by men charged with the task of public administration and by those who are actively engaged in public affairs. The program is limited primarily to a study and discussion of governmental problems of national, state and local concern, and the economic and social conditions underlying them. An effort is made each year to select for discussion those questions which are of immediate concern and interest to the American people. This year the issues discussed were: law enforcement, our Latin-American relations, the plight of southern agriculture, problems of municipal administration, religious education in the rural church, the chain store, the new industrialism of the South, regionalism, and unemployment.

During the past three years Rollins College has each winter conducted an Institute of Statesmanship, designed to provide a training field to undergraduates of Rollins and other colleges, as well as interested visitors. The institute, intended for those acutely interested in the intelligent study and discussion of public questions, has from the start dealt with subjects of a highly controversial nature. "The Future of Party Government in the United States" was the topic chosen for the first year. This year the general subject was "Our Changing Economic Life," as revealed in the progressive integration of American business and its apparently declining individualism.

About ten years ago a Conference of Friends of the Mexicans was organized under the joint auspices of Pomona College and the California State Board of Education. For the

first three years it was entirely a gathering of teachers. Six years ago it came under the direction of the Inter-America Foundation and its scope has been widened to include all persons interested in the Mexican population in the United States. It has become the largest conference of this kind held in the country, and is recognized as one of the outstanding conferences on race relations held in the United States. On the Pacific coast a number of institutes on international relations have been held on university campuses. Under the auspices of the Los Angeles University of International Relations, which is affiliated with the University of Southern California, a series of semi-annual conferences on international affairs with specific reference to Pacific and Oriental problems has been held on the campuses of the various western universities.

Recognizing that the student of the present day needs to know not only his own country but other nations as well, a student organization known as Pan Politikon has for several years now been providing at the University of Kentucky, through a schedule of lectures, classroom discussions, recitals and exhibits, a background for the intensive study each year of some country or group of countries. Foreign affairs and American diplomacy was the theme of a three-day conference held several years ago at Louisiana State University.

An Institute of Municipal Affairs has been held biennially since 1925 under the auspices of the Bureau of Municipal Affairs at Norwich University. At the last meeting such topics as the place of the railroad in the community plan, problems of public safety, and municipal finance were discussed. The University of Georgia has held two-day Institutes of Public Affairs, Emory University has held annual Institutes of Citizenship, the University of Chattanooga has held an Institute of Justice, and political issues of the day have been discussed at the Commonwealth Conferences held annually at the State University of Iowa until 1928 and biennially since then.

For the past two years a two-day Conference on International Relations has been held at Yale, and Princeton has held two four-day conferences, last year on "The Administration of Justice" and this year on "The Press." MacMurray College, formerly the Illinois Woman's College, has held three Institutes on Pan-American Relations, each lasting a week, while Earlham College has for the past two years held a three-day Institute of Polity. This year the University of Florida inaugurated an Institute of Inter-American Affairs, having for its principal objective the fostering of better cultural relations between the United States and the countries of Latin America. All these conferences have been held during the academic year and have been participated in by the college students as well as visitors to the campus.

BUILD UNDERSTANDING PERSONALITIES

"The teacher's job is not primarily to build up international understanding; it is far bigger—to build up fine, understanding personalities. War comes because of the kind of education which leads to misunderstanding." This was the keynote of an Institute of International Relations for educators, held at Haverford College, this past summer, under the auspices of the American Friends Service Committee. With the intention of bringing to the campus once in every college generation a composite picture of current social and moral problems the University of North Carolina has now held two quadrennial Institutes on Human Relations. The program of the one held this past spring was devoted to a consideration of international relations and government, human relations in industry, and interracial and class relations.

Among the many other educational efforts in this field are such organized activities as those conducted at the recently-established School of Public and International Affairs at Princeton, the School of Foreign Service at Georgetown Uni-

versity, the Walter Hines Page School of International Relations at Johns Hopkins University, the School of Citizenship at Syracuse University, the International Institute of Teachers College of Columbia University, the Foundation for the Advancement of the Social Sciences at the University of Denver, and the Los Angeles University of International Relations affiliated with the University of Southern California.

The interrelation of education and world affairs was cogently expressed at a recent annual meeting of the Association of American Colleges when the Honorable Vincent Massey, then Minister Plenipotentiary to the United States from the Dominion of Canada, expressed the opinion that "the realities of international affairs were nowhere better understood than in the realm of education." He maintained that "in the world of the mind there can be no disharmony between communities. The educational systems of neighboring countries may differ widely, but it is the habit of educationalists to regard themselves less as rivals than as allies in a common cause. What competition there may be between them is wholesome, for it is not in the realm of things material, but rather in the realm of ideas and ideals. In the sphere of the mind the asperities of life are softened."

The transitional period through which mankind has been passing since the World War discloses the danger of attempting a return to conditions of pre-war struggle or even maintaining the present loosely conceived "internationalism." At the same time it presents as a new possibility, a civilization embodying the most creative elements of the human mind. The need is now to develop an enlightened consciousness through the substitution of a picture of a desirable, attainable, and dynamic future for the picture of the past which now conditions the average mind.

The academic world has been aroused to this new phenomenon. Students are giving more thought to their future participation in life in its broadest sense. The American colleges and universities have recognized and accepted their responsibility. The college campus is no longer a cloister; it has become a forum for the discussion of public affairs.

The Supreme Conquest

IF the world ever abolishes war, then it will owe that deliverance to three men more than to any others: To Woodrow Wilson, the creator of the League where national classes can be resolved by Conference; to Salmon O. Levinson, the man who conceived the idea that war is not mere calamity, but is crime, and who inspired the nations to sign the pact renouncing war as collective sin; and to Gandhi, who, when the principles and practices of neither League nor Pact could be applied, showed that there is a moral process for dealing with a situation which hitherto has been relegated to war. To these three men—one a Christian, one a Jew, and one a Hindu—the world owes a debt of gratitude and love.

And yet—and yet—behind these three men stood a Man who enunciated on a hilltop two thousand years ago the principles which, on the one hand, have haunted the hearts and councils of fighting men, and on the other, have inspired the councils of men of good will to the unquenchable hope that his dream is not a dream, but the only sane reality that will get men out of the insanity of war. This Man, sometimes despised and put aside as a weakling, sometimes disguised and put in front as a warrior, but always reappearing as neither, has been the persisting, haunting Issue. He enunciated the principles in the Sermon on the Mount and exemplified their practice in the mount called Calvary. He showed there the supreme conquest—the overcoming of evil with good, of hate by love, and of the world by a cross.—E. STANLEY JONES, in *The Christ of the Mount*.

INSPIRATION, THE HEART OF WORSHIP

BY MAGDELINE LEVY

Recently we had occasion to speak of the Holy Spirit, and of its part in our everyday life. Many other Christians share with us in this experience, and upon this point Quakers cannot be distinguished from others. But to believe that man can know the Spirit's inspiration in his worship, this is essentially a Quaker conception, which most churches not only fail to practice, but even go so far as to denounce. In nearly all their services, the time devoted to worship and prayer is filled with rites, liturgies, and words. Since all is arranged and prepared beforehand, what chance is left for inspiration? Is it not known exactly that at a given moment, a given prayer will be recited?

Here, Protestants will protest, "You overlooked the sermon. Our pastor, can he not be inspired?" This we shall not contest. It would be blasphemy for us to deny the prophetic breath which makes certain sermons memorable. And yet there remains this serious objection, there are pastors and priests to whom inspiration rarely comes, and there are in the congregation laymen who may have the Spirit's message. Why must the one always speak, and the others always be silent?

Recognizing the seriousness of this objection and choosing inspiration as the pivot of their worship, Quakers have aimed to do away with everything which might hinder their hearing the Spirit's voice. No more set hymns, no more formal prayers, which used to prevent us from being silent to God; no mere machinery, no liturgies which hindered us from attending to the motions of the Spirit at the times and in the ways he chooses. And then, at the opposite end of the scale, Quakerism has sought to suppress everything which, springing from our emotions, might give us the false impression that we are inspired, when in reality we are not; no music, no gorgeous rites, no sacraments. For the Quaker, each "meeting" is a new adventure, the Spirit fills the sails, and he voyages into the unknown.—In *L'Echo des Amis*.

WHAT DOES IT ALL MEAN?

BY WILLIAM T. ELLIS

Every day, and every hour of every day, in all corners of the earth, men and women are talking about the present Depression, and trying to find the hidden meaning of it all. Is it not high time that we accept the rather obvious truth of a Divine Purpose in this discipline?

Our world had grown very naughty.

We had disdained the simplest and surest teachings of the experience of the ages. In audacious egotism, we had flouted God and the elemental moralities. Our intellectual pride had exceeded that of the builders of Babel. An apotheosis of man—and not of man at his best—had characterized thought and conduct. In grim humor, God has seemed to say to us, "Now let us see what man can do about it."

Whereupon, we have witnessed the humiliating and unbelievable collapse of human leadership. Our figures of pride, in business, in politics, in philosophy, have shown themselves to be but glittering drum-majors, instead of captains or generals. The revealed incompetence of our boastful and prideful "strong men" has been one of the major tragedies of the Depression. Now we see, and suffer while seeing, that restoration is not to come by legislation or by financial measures or by new economic theories.

Today the world stands dazed and helpless in the presence of one of its major calamities. Is it not time, therefore, that those who know somewhat of history, and of the revealed nature of Divine Providence, should boldly declare, like the hairy herald on Jordan's bank, Repent! Repent!?

This is an hour for humanity, in new humility and contrition, to recognize the inescapable Will of God; and to turn to him for deliverance. Only the old road, which leads by Sinai and Jerusalem and Galilee, is the way out for the world. We are being taught by chastisement that the Almighty still rules.

As England was saved from revolution by the Wesley revival, so our day may escape disaster only by getting right with God—which is the one shortest way of getting right with one another.

TRUE TO THE BEST

We cannot smile at treachery,
Nor at some agonizing pain,
When to mature humanity
Our minds and hearts attain.

When loved ones pass beyond our sight,
They seem to take our laughter, too;
Then, humor does not suit our plight,
If to ourselves we're true.

But life has values infinite,
And these are ours to make them so,
That when the process is complete
Our souls to them may go.

Our faith grows stronger with each test,
And overcoming we press on
To reach the highest and the best,
As those we loved have done.

J. R. W.

JESUS CHRIST OF THE YESTERDAYS

BY EDWIN ASHEY

In speaking in support of the "Expanding Universe Idea," Sir J. Jeans is quoted as attributing its beginning to "The accidental condensation of chaotic gases." I understand him to mean that it was mere chance when the equilibrium of the gases permeating space was disturbed and these gases commenced to combine into masses with certain definite movements. To me, if you begin with chance, you have logically to continue with chance right along the line. To attribute to chance the creative processes inanimate as well as animate that give us this "ordered world" as we have it today is to me quite unthinkable. All or most scientists admit an "ordered universe" but many still say with Huxley, "I do not know the origin." But I would remind my readers that when a scientist has arrived to his own satisfaction, at the origin of the universe, he has to admit the existence of another world, a world of which he is experimentally aware of but is quite unable to detect through any of his physical senses, aided as they are by the most perfect modern appliances.

Sir Oliver Lodge in his lecture, "The ether of space," demonstrates that the interstellar spaces are in no sense emptiness but are occupied by some substance that might well have been called by the algebraic symbol X, but for want of a better name is termed "ether." He explained that in the physical world, the rapidity of vibrations when set up, is in an exact ratio to the density of the material and therefore by analogy, if the same law holds good in the world of "ether," that substance must be much more dense than the most dense earthly substance we have knowledge of, for light (which we know to be made up of vibrations) passes through the ether at an incredible speed.

Everyone who makes use of a wireless set is making use of this undiscovered medium. It is possible for us to listen to a voice speaking on the other side of this earth and know that it takes not much more than an instant of time for these vibrations to reach the listening-in set. Up to the present the location or separation of this undiscovered material baffles the most eminent scientist. I have shown that every user of a "wireless-set" is experimentally aware of a "world of ether"; why should anyone think it incredible when we affirm that we may equally be aware experimentally of a "psychic-world" we term "The world of spirit."

Who was Jesus Christ? It seems quite certain that he claimed to be the promised Messiah, that the Hebrew prophets

had foretold would come; it is equally certain that he claimed to have been specially sent of God. And he affirmed his previous existence when he stated "Before Abraham was I am."

The apostle Paul affirms the same in no uncertain language when he says, (Phil 2:6-8) "Though he was divine by nature, he did not snatch at equality with God but emptied himself by taking the nature of a servant; born in human guise and appearing in human form, he humbly stooped in his obedience even to die and to die upon the cross"; in (Col. 1:15-17) "He is the likeness of the unseen God, born first before all creation for it was by him that all things were created both in heaven and on earth, both the seen and the unseen . . . all things have been created by him and for him; he is prior to all, and all coheres in him."

The writer of John's Gospel, chapter I, using the Greek work Logos, to denote the personality of Jesus of Nazareth, says, verses 1 to 5, and 9 to 11, "The Logos existed in the very beginning, the Logos was with God, the Logos was divine. He was with God in the very beginning: through him all existence came into being, no existence came into being apart from him. In him life lay, and this life was the light for men: amid the darkness the light shone, but the darkness did not master it . . . The real light which enlightens every man was coming then into the world: he entered the world—the world which existed through him—yet the world did not recognize him; he came to what was his own, yet his own folk did not welcome him."

All the foregoing are from the James Moffatt translation; because while it does not materially alter the meaning, this translation makes the sense more clear and is the best rendering we are aware of.

IMPLICATIONS BY JOHN AND PAUL

My mission is not to dogmatically affirm the correctness of the opinions of these two apostles but to point out the implications of such views in the light of our greatly increased knowledge of the physical universe and of this earth in particular including the forms of life dwelling upon it.

To me this view supplies a reasonable explanation to those problems that the evolutionary laws, "survival of the fittest," "natural selection," etc., (true as these are up to a point), do not meet. We know that countless ages have gone by while the, to us, slow processes of creation have been bringing the earth into a condition in which it was possible to sustain life. We know that creation in regard to living forms, has consisted in the main in a sort of slow procession of changes from the simple to

complex. Huxley the biologist admitted "an ordered universe" but called himself an "agnostic" meaning he could not account for the origin of various phenomena. In my own experience in the study of certain branches of natural history, while able to follow in a measure the slow processes of evolution dependent on the adoption of various survival factors, one is continually up against facts in which the evolutionary laws do not seem to apply.

For instance, on the shores of tropical seas, especially in the Bermuda Islands, there exists a white dust made up of the glass houses of one of the lowest forms of life, the animal consisting of a simple fragment of jelly, without any organs or even a cell wall; but the glass houses these atoms build far surpass in beauty of design the most beautiful examples of Venetian glass of the highest art attained by man. Again, why in the single group of birds known as hummingbirds, do we find the most perfect gift of reflecting brilliant colors out of the white sunlight, and an extraordinary development of color pattern, always in good taste, whereas the Australian honey-eating birds, under similar conditions and food supply, are comparatively plain and unadorned? Without the recognition of some psychic, non-material influence, stimulating the processes of evolution along special lines, these and kindred facts are inexplicable.

GOD'S VICEROY AND REVEALER

The quotation from John does not state that Jesus was God, neither do the writers in the New Testament appear to have thought so, but he is stated to have been divine, and both Paul and John affirm

A FORTNIGHTLY ON DISARMAMENT

Are Friends familiar with "Disarmament"? This is a review of the acts of the League of Nations, and of governments, parliamentary debates, and the trend of public opinion and actions relating to the World Disarmament Conference, 1932. It is published under the auspices of several international organizations, its main purpose being to reflect the trend of public opinion in regard to the Disarmament Conference in various parts of the world.

Published in English and French editions by the Disarmament Information Committee, of which Dr. Christian B. Lange, Secretary-General of the Interparliamentary Union, is chairman, the paper is a fortnightly survey of what the statesmen think, what the delegates do, what the nations say, and of what people want. The agent in the United States is the League of Nations Association, Inc., 6 East 39th Street, New York City.

that nothing has been created without him. To him, as God's representative, had been committed the processes of creation. In the light of our today's knowledge, we must attribute to him the whole plan of creation as regards this earth. We picture the world as it was millions of years ago, during the Carboniferous Period; when the exposed land surfaces grew forests of giant mosses and ferns, when the atmosphere was quite unsuited to animal life, but it is to these ancient forests we are indebted for our coal mines and petrol wells; from the point of view of the writers herein quoted we have to thank the personality that was in Jesus the Nazarene for the scheme which put by these stores of fuel for the use of mankind who was to follow millions of years later.

We talk about the "ascent of man," how and why did he ascend? Was it due to chance? From whence came those impulses, that in spite of degenerate tendencies have been the cause of man's overcoming?

The story told in the book of Genesis was told to meet a need of a race still in its childhood, and in it the writer endeavored to explain the coming of the sense of awareness of right and wrong but the facts of creation and the ascent of man, both of which are still in progress are infinitely more sublime than any in the past ages have guessed, and even now glimmerings only of the stupendous truth of the Master's scheme of things is coming through to our intelligence.

Paul claimed that under the symbol of a pillar of cloud by day and of fire by night, it was really the personality that later dwelt in Jesus of Nazareth, that raised the children of Israel from a rabble of slaves into a more or less civilized people worshipping the one true God. Again, the same writer affirms that in the fullness of times, this same uplifting Presence "emptied himself, took upon himself the form of a servant, (entered a human life), born of a woman, born under the law." He passed through a human experience, was tempted in all points like as we are, yet without sin." He came to his own who rejected him, passed through the gate of death, rose again, brought life and immortality to light. He promised his followers that he would never leave them, would be their guide, their comforter, would lead them into all truth. On the day of Pentecost his promises became a realized fact; the discouraged, disheartened, frightened followers became transformed into courageous, fearless speakers and their "way of life" rose to a new and higher level.

(This is the second in a series of articles by our Friend in Australia, the first appeared in the issue of June 23, and the third will follow as space permits.)

THE FUTILITY OF LIFE CONSIDERED

BY ELBERT RUSSELL

When I was asked to write an article on "Taking the Futility out of Life," my first impulse was to pen the easy formula: "Quit living a futile life." That seems the answer; but the real problem is how to quit a futile life and to find another which does not seem cursed with futility.

There come times in the lives of most men when the objectives and motives of previous living seem no longer adequate and there are ages of history when a sense of futility steals over men *en masse*. This is usually because the goals previously set have been attained and there seem to be no other worlds to conquer, or because the goals previously sought seem no longer worthwhile or the incentives which have kept men struggling with the problems of civilization no longer seem adequate. At such times men feel that they have "labored in vain" and that their customary pursuits are a "pursuit of the wind."

Our present age is beginning to be obsessed by such a sense of futility. It shows in the temper of our literature, in the lost enthusiasm of our nation, in the collapse of liberalism, and in the inability to respond to the appeal of great and noble causes.

The American joy in machines is waning. We realize that it does no good to travel three hundred miles an hour, if we are to be bored with ourselves and our neighbors when we stop; that machines are useless unless they produce some worthy product.

We no longer have our fathers' zest for democracy. The passion for self-government and free speech and a free conscience seems to have spent itself. It hardly seems worthwhile for business to go on, trying simply to beat last year's sales record, to produce "bigger and better" things whether they are worthwhile or not.

Material luxuries and physical enjoyments cannot permanently satisfy the human spirit. A materialistic philosophy has robbed the universe of ultimate meaning for many. The service of humanity hardly seems justified, if the race is doomed to ultimate extinction. There seems no crown to the victor in the struggle to beautify and order a world with no purpose behind its phenomena.

Is there any way by which we can recover the lost sense of worthwhile living? Recently I saw it done in a family circle. The grown-ups were sitting and talking with conventional lack of enthusiasm about the routine interests of work and play and family life. A little child brought his blocks and piled them down in the midst of the circle and invited

each one of them to "make something." To please the child they began, and soon each of the grown-ups was down on the floor enthusiastically building houses and bridges, towers and castles. None of them for the moment was oppressed, if they had ever been, with a sense of futility of life. This incident suggests some of the characteristics of a life that would not seem futile.

In the first place, self-forgetfulness is necessary if we are to escape the blight that comes from a limited and ingrowing interest. Carlisle has said: "Always there is a black-spot on the sunshine. It is even as I said, the shadow of thyself." If we could lose our self-centeredness as a nation, as churches, as individuals, in business or even in play and seek to serve rather than to get, life would seem no longer futile. Simply to try to grow "bigger and better," in order to surpass other nations or to gratify our own vanity is to start on the road that leads ultimately to boredom and futility. It is the old paradox of Jesus that to save one's life, he must lose it.

A corollary of this is that the motives of a life that is not futile must be found in the interests of others. If we can find human goals for our striving and substitute human for material motives and altruistic for selfish motives, we shall find that the sting of apparent failure has been removed; that the chafing of soul that comes from striving to satisfy ourselves with that which can never satisfy the depths of human spirit has ceased; and that life again becomes zestful and worthwhile. The "Man who played God" for the healing and saving of his neighbors lost his impulse to suicide.

In the third place, a worthwhile life must be creative. Man is made in the image of God, according to the story in Genesis, chiefly as a creator. If one is expressing his best thoughts and ideals; trying to make his aspirations take shape in outward likeness, he is engaged in an occupation that brings to expression what is deepest and most Godlike in him and produces a self-forgetful satisfaction in this creative work.

In the fourth place, a life that is not futile must be filled with enthusiasm. The difference between play and drudgery is in the "tank pressure." As long as one feels enthusiasm for the game, there is no sense of futility in the play, whether the stake be small or great. "Get work! Get work!" says the sage, "and be sure the work you get is better than the thing you work to get."

The life that is lived according to these Christian principles will be a life that will find joy in the creation and operation of the machinery of civilization, not as an end in itself, but as a means to good ends. It will find the necessary

duties of life no longer distasteful drudgery, because transfigured by worthy purposes; and, as each goal is achieved, it will be able out of its own materials and creative energies to set other worthwhile goals; for, as Carlyle never tired of reminding us, there is an infinity in man which no single attainment can ever satisfy. "He that desireth silver shall not be satisfied with silver." The artist cannot be satisfied with any one work of art.

If we ask where man may find the secret and source of adequate "tank pressure," the vision of ever higher and nobler goals, the power of self-negation and a genuine human sympathy sufficient for a life like this, the answer is: Where the great souls who have been the inspiration and builder of the world's great ages have found it—in that religious faith and communion which enables man to tap the infinite source of spiritual courage, hope, and love. To take the futility out of life, our world needs again to get beyond the forms of doctrine and the paraphernalia of worship into everlasting springs of the divine wisdom, power and mercy. As Dr. Farmer has phrased it, we must live in the "dimension of the Eternal."

Durham, N. C.

THE BOW IN THE CLOUD

A black cloud filled the east. The green and gilded dome of the capitol was in the foreground. Over all were not one but two magnificent rainbows. Beneath lay a city, bathed in the brilliant splendor of a slowly setting sun.

Since childhood, stories have been told of the pots of gold, which lay at the foot of every rainbow. The artist presents youth, out across the fields in search of treasures, just beyond that stream or woodland.

As this is written, rich man, poor man, and beggar man are there in the bed of the river with pick and pan gathering the precious metal. And just beyond are lettuce, beets and barley fields cared for by hands so blunt and brown that it is easy to guess from what continents they come. And still beyond are flocks and herds, watched and tended by descendants of Scots and Danes of a more distant day.

Hope is a vital factor. And the bow is a precious token of the mighty covenant, the promise of God to the race. "I do place my bow in the cloud."

I. N. STANLEY.

Denver, Colo.

NOTICE

ATLANTIC CITY — Private Guest House. Friends family. Residential section near beach. Rates moderate. Address 16 S. Troy Ave., Atlantic City, N.J.

England in 1932—Motoring

BY WILLIAM C. ALLEN

WHEN you take a motor drive in England you take the climate as well. Sometimes from the American view point it is lovely during the summer months, but its vagaries at all times of the year are notorious. A Scotch caddy epitomized its frailties part of the year when the parson asked him how business was. Said the caddy to the parson, "It's this way, ye see. If it's no frost it's sna; if it's no sna it's frost; if it's neither frost nor sna it's rain. If it's no rain it's wind. And if it's a fine day it's the Sawbath."

We took a motor trip of 1000 miles from the south to the north of England and return. Such travel means sorrow to the railways but a detail of pleasure to the motorist. The roads are good in England. Many precautions are taken for the benefit of the drivers of motor cars. Often white bands are around the iron telegraph poles and electric letterings in some instances tell the motorist which way to take at night. There is no limit to speed in town or country, but the police quickly stop dangerous driving. Punishment is far more severe even when only endangering the lives of others than with us. Punishments often include deprivation of licenses for a year. I have just heard of a case where a man arrested for driving in an intoxicated condition was deprived of his license for ever. Children do not have the right to drive until they are 18 years of age. All these restrictions make for public safety. On the other hand we are authoritatively informed that accidents resulting from alcohol are relatively larger than in America.

You encounter numerous bicycles on the road. When an Englishman gets a little money together he does not buy a motor car on time and try to "keep up with the Jones'." He keeps his body supple with exercise on his faithful wheel. So is it with the girls.

Road manners are better in England than in America. Motor trucks or slow cars quickly go to the side of the road at the toot of the horn. Drivers carefully signal each other. Every one you ask for direction offers information with smiling countenance and eager words. You can live very well for three dollars or less per day by patronizing smaller hotels, some of which are very good. Lists of such can be obtained. In foreign travel you may be extravagant or prudent, just as in other things.

Much of the acreage of England, particularly in the North, is not as much devoted to pasturage or raising of crops which the climate makes possible as one

would suppose. There are wide stretches, sometimes for miles, of fields wherein no men are seen working and where no sheep or cattle are visible. Much of the butter, cheese and grains, some of the fruits, come from adjacent countries or the antipodes. England is such a well managed country that there must be some reason for this.

Every few miles you go through little villages or towns with crooked, narrow streets with ancient stone houses and queer little shops. In the North of England almost all construction is of cut stone, an indication of the time when labor was cheap. On the outskirts of these villages you rush by narrow iron gates through which you catch glimpses of enchanting little gardens.

The larger towns have some of the finest old cathedrals in the world. That at Litchfield is a marvel of architectural beauty. On the front facade I counted 88 images of churchly folk and kings, among the latter—mainly sinners—were statues of some of my own remote ancestors. The interior is a scene of richly carved stones, crowned with a gloriously vaulted roof.

The Lake district, as so often, was bathed in showers. The sky and mountain tops were grey with hues of storm. The stone walls drip, drip, drip with water from the soggy skies. But we must remember that these showers keep the pastoral scenes unrivalled for freshness and beauty. The lakes softly repose in the little valleys, reflecting the sombre colors of the watery heavens. The narrow roadways afford views of the tenderness of nature behind hedge-tops and through leafy openings among the trees. The softness of the scenery in that corner of England is its especial charm. Personally I more admire the sapphire and golden tints of our western mountains, their sharp outlines against the sunny and translucent sky.

Wordsworth's cottage—"Dove Cottage"—is a shrine for lovers of his poetry. One wonders how he could feel physically comfortable enough within its thick walls, behind its narrow windows, and on its stone floors, to concentrate his thought on rhyme. But genius will ever break the bars asunder and take flight in thought and song.

Hard by the Lake district is Swarthmoor Hall, the home of George Fox, the early Friend. It stands in the midst of farming scenes and was a center from which was promulgated the outward and inward work of Christ, a dual doctrine not largely recognized in the days of the

dissolute Charles II. Within its hospitable walls men and women who suffered persecution on behalf of civil and religious liberty, were succored.

We drove through the "Black Country"—the great center of the iron and steel industries of England. Black smoke pours from its countless chimneys in the large cities and smaller towns. I noted that almost every smoke-stack emitted some smoke, showing that business was not altogether dead. A few weeks before I had gone over the great industrial route from Chicago to New York, via Pittsburg, and had observed that almost all industry seemed lifeless.

Our itinerary included Scarborough, the antithesis of the Black Country and not far away. I consider it the most delightful town in England. It lies by the North Sea, on the edge of precipices miles in extent. The rocks are clothed with rich gardening, shrubbery and bloom. The beach sweeps in one splendid curve between the precipices and the sea. The "old town" nestles under the great hill that thrusts its bald head out into the sea and is crowned with the ruins of an ancient castle. I have often wondered why Americans do not visit Scarborough. Possibly it has not served the purposes of the tourist agencies sufficiently to tell of its glories and surrounding charms. We were in Scarborough on the Fourth of July—it was a perfectly "Sane Fourth." York with its weirdly narrow streets, its Roman walls, its grand old "Bars," its aged Minster is ever alluring to the visitor from over seas. What stories the stones of the old Minster could tell if they had speech. What passion, sin, and intrigue, love and purity, have surged through the hearts of the men and women whose effigies and memorials are carved within its massive walls. They have gone. "The boast of heraldry, the pomp of power," is now to them less than an idle tale.

England has her own sweet tale of beauty discovered nowhere else abroad. The old stone walls, scarred with mosses and tiny wild flowers clinging from the cracks, also ever beautiful to behold. The high hedges based with bold bracken, shot with fragrant wild roses or foxgloves are ever a joy as one speeds through the countryside with scent of fresh mown hay wafted across the lovely scene. Here and there are great patches of golden broom and furze, with dashes of flaming poppies in the lush green meadows or by the side of silvery streams. Here and there are big gateways with pretty porter's lodges protecting the great houses hid behind the foliage of crowded trees. Rural England, with her intermingled sights is a lovely land of wold and woodland, gardens, grasses, fields and flowers.

England, 1932.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

OUR REPRESENTATIVES IN INDIA

It is 112 degrees in the shade in Santiniketan, June 15, in the Bengal district of India. Last reports from Harry and Rebecca Timbres mention that Harry was toiling like a Trojan at his health work in the villages surrounding the Settlement and College of the poet, Rabindranath Tagore. Rebecca and the children had temporarily fled to the hills at Landour, U. P. This is evidently a cooling-off center for the people of other countries. Rebecca mentions giving a talk on their work in Santiniketan before the Conference of the Trained Nurse Association of India. Harry, likewise, in a breathing space, was to speak to the Medical Conference there on "Health Cooperatives in Jugo-Slavia."

A letter from an English Friend also in Landour mentions our representatives in India. This correspondent says: "Harry Timbres and his wife turned up here and gave a wonderful demonstration of Russian folk-dancing at the Community Center last Wednesday. They had gramophone music, and the two of them danced to it, all dressed up like Russian peasants. They learned the dances when they were in the Friends' Relief work in Russia." Those who have seen the Timbres give these dances, and remember their athletic nature, will feel happily assured that our friends have lost none of their energy in the hard work and hot weather of India.



TOOTHPASTE VERSUS WORLD PEACE

"Good evening, Friends! We welcome you tonight to the first of a series of World Fellowship programs, sponsored by the American Friends Service Committee Peace Caravaners," thus Morris Lieberman's and Stanley Brav's voices boomed out over the radio WSMK on July 10, 1932. "We hope, through our love for the culture, and especially the music of all the nations, to come to a finer understanding of world problems, and help create a greater World Peace. Tonight we are glad to have as our guest artist, John Alda Lewis, well-known tenor, who will be accompanied in a group of songs by Mr. Veryl Zech. Our program will present the music of the world, as it comes to us through the composers of the various nations. This evening Mr. Lewis will sing melodies of French, Italian, English, German and American composers. His first number will be the ever-delightful, "Arise, Oh

Sun," by Maude Graske Day." Whereupon Mr. Lewis sang as indicated.

Hardly had he ceased when, "Armed defense is no defense," came floating out on the ether, followed by an exposition of the International Red Cross Congress of 1930, showing what poison gas, explosive and incendiary bombs will contribute to the success of the next war. "Security will be found only when we conquer war itself. Germany has given to mankind many great musicians. John Alda Lewis will now sing for us "Zueignung"—Devotion, by Richard Strauss." After Mr. Lewis finished singing—"Armies are an outworn protection when nations find themselves disputing with other nations. Against twentieth century arms there is no protection."

For thirty minutes this continued—International music mixed with International Peace education. Each week at the same hour the Peace Caravaners from Hebrew Union College will continue this program of the World Fellowship series, which they themselves created, and have been carrying on. Furthermore they have made arrangements for a Peace group in Dayton to continue the series throughout the winter.

Such activities need not be limited to caravaners.

You may ask where toothpaste came in. It didn't; it gave way to the Peace talk!



IMPRESSIONS OF GERMAN MEETINGS

(Alvano C. Goddard, of New Bedford, Mass, has just returned from Ram Allah, Palestine where he represented American Friends for a year. On his way

home he visited several of our European Centers, some of his observations upon which are given below.)

Looking at the wall map on which red seals marks the location of Friends or Quaker Groups, the map of Europe has in this particular changed much since the war. Meetings are scattered so widely that much time would be required to make a worthwhile visit to all of them. Preferring to get well acquainted with a few rather than make a hasty visit to all, he spent a whole week in Vienna, and the next week at Nuremberg, four nights at Frankfort, and four at Paris.

"While all our Centers are definitely religious," he says in his report to the A. F. S. C. office, "it is noticeable that in some of the new Meetings in which the work is largely led and controlled by the local members, the Christian message is of an evangelizing type. At Nuremberg and at Berlin, the children gather in a separate room and, with an older person as leader, have their Children's Meeting. They use Bible stories and the life of Jesus as material, with occasional lessons drawn from the lives of early Friends. Toward the close of the regular meeting of the adult Friends, the door opens and the children file in to sit with the regular Meeting in silent worship or listen to such messages as may be given. At Furth, near Nuremberg, Adolph Baumann, the leader, gives a Bible lesson regularly as the chief feature of the regular meetings.

"In the centers at Vienna, Frankfurt, and Nuremberg, the Meetings for Worship are of the quiet type; and the silence strengthens the spiritual life of each individual and affords opportunity for frequent expression of that life in words of prayer or exhortation. The international character of the company adds to the interest of the groups for strangers who appreciate the warm

(Continued on page 588)



Peace Caravaners at Haverford

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

RIVERTON MINERS HAVE GROWN UP

... there is no cheap or easy way through the world's troubles.—The London General Epistle.

The pragmatic realization of this advice is of much consequence to us nationals of our relatively new state as it is to those of the old world but it will be a more difficult achievement for us than for most of them. Our arrogance and smugness are the attitudes of static perfection; with us they are the childish attitudes resulting from the mis-use of the spirit of our forefathers who were a picked group of individualists and accordingly master pioneers in this Midas land. For a hundred years and more their philosophy of *laissez-faire* was the magic key that opened nature's strong box which contained enough treasure to supply a world community. After pioneering was over individualism, named democracy, proved to be a cheap and easy way to bring to pass the glittering things which men called "mine" and "yours" and, relatively speaking, there were enough to go round. Because of our superabundance the *laissez-faire* technique which we acquired from England outlasted that of European countries. Will it require a hundred years for us to habituate ourselves to a socialized culture, similar to that of the Danes, for instance, who, on a territory less than half the size of Indiana, have taken their places among the nations of the world by co-operatively practicing the art of peace and diplomacy.

Long before our present acute social dilemma, in truth from Jesus, we might have learned that the fine art of living together could not be achieved where men live primarily to stack material things higher and higher, and where men refused to grow up sufficiently to understand the social meanings of their coal and sugar, lumber and steel, railroads and clothes. In psychiatry we learn that children may be trained to delinquency and regression, and when such a state is reached it requires the services of a social expert to reacclimatize these mal-adjusted in normal living. It seems to some of us that as a people we have never grown up; that our accumulation of material things is the blocks that sixty-year old William piles up and tears down for his own amusement and to get the recognition that he loves from his patient caretaker.

Can we grow up? Who can lead us to maturity? Of course, we who try to fol-

low Jesus Christ believe that he can do so. We are certain that he can if we keep sensitive to his direction. But too many of us Christians are not followers of Jesus Christ or we are in the first and second reader class. The immature methods which many of us use for implementing the principles of Jesus Christ will never succeed; we must put away childish things and with the boldness and precision of science we must apply love as Jesus taught us, this love which never fails as analysed by Saint Paul in his second letter to the Corinthians and with which he identifies maturity.

A concrete lesson in solving social problems in a mature way was given to sixteen members of a college class and me last January when we visited the Riverton Co-operative. I wish I might be a genius to convey the glory of it. Riverton is a mining town of about two thousand inhabitants, six miles from Springfield, Illinois.

In the town I asked a lad of about fourteen years to direct us to the Co-operative Store. He did so most carefully. Then I asked him if he was a co-operator. His face beamed as he replied, "No, but my folks are." When we reached the neat and attractive store another kindly old gentleman met us at the door. We knew we were welcome. Everything about was spick and span and the orderliness was not for our benefit for the word of our coming from Mr. A. W. Warinner of Bloomington, Illinois, the executive secretary of the Central States Co-operative League did not reach our hosts until late the night before. The clerks were busy and efficient. We easily discerned a very useful going concern. But the spirit of friendliness permeating what are usually prosy duties seems to linger permanently with us, the guests of this unusual department store.

And this spirit never failed throughout our visit. About ten o'clock Mr. Bigelow, the secretary of the Riverton Co-operative came to relieve the elder gentleman but he continued with us. Mr. Warinner had written to me that the manager of the Riverton Co-operative was compelled to be out of town at the time of our prospective visit, but it seemed to me that his absence might give us a better opportunity to learn just how the members of the Co-operative themselves felt about the movement. And we learned. Mr. Bigelow, a keen, working-man, explained most intelligently to us the principles of the Co-operative: the

use of the market price and the periodic distribution of profits to members, the application of refunds from purchases on the small membership fee, one man one vote, etc.

He showed us every part of their three-story building which had been a brewery and for which they had paid eight thousand dollars. Upon inquiry he told us of the opposition they had met and the lack of interest in the co-operative taken by their employers. But there was never any harsh criticism or self pity.

Mr. Bigelow showed us the books, even referring to those of several years back when poor management had prevailed. These financial accounts were kept in such an orderly and simple way that in a few minutes we understood the meanings of the columns and figures. Nothing was secret to the members, our host told us; and they shared without stint with us also. We could see the salary figures of each member of the staff of employees, even the weekly cost of twine and paper, the profits and losses. Mr. Bigelow said, "If a customer says that the price of an article is too high, the manager is likely to show her the bill of lading." And this open dealing has brought success, financial,—they had distributed thirty thousand dollars during the twelve years (I think) of their co-operating; the elder gentleman who welcomed us told us that he had kept up all the repairs and improvements on his house which held a very big family, with his refunds—and social success.

It was the latter that impressed us all the most forcefully. Such statements as these the co-operators made to us, "The manager is just a common miner like the rest of us, but he has such good sense. He does not go ahead as though he knows it all; he asks our advice." "The meat cutter is a fine man. He cut meat in Hollywood." "We wish the government had more of the spirit of the Co-operative."

The president of the Riverton Co-operative and his wife called at the store to extend their welcome. Arrangements were made by Mr. Bigelow so that we might use a counter as a table to eat the lunch we had brought. As various ones of us procured cold meat, sugar, etc., no clerk would accept a penny. And the final gift for our happiness came when Mary Lucco, a pretty, intelligent clerk, insisted that we each take a candy bar of our choice.

And all this happened in a busy department store. The place to my students and me was like a holy place—if men could learn to treat each other in this Christ-like spirit we should take lessons here. The Riverton Co-operators have grown up.

MARY KIRK ANDREWS.
Greenville, Ill.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



MEN WHO STOOD ALONE

BY MARY JENNESS

Ray Long and Richard R. Smith, Inc.,
pp. 114, \$1.00

Twelve good stories for boys and girls are here woven around dramatic incidents in the lives of the Old Testament prophets. Twelve men who stood alone, at great odds, and achieved through their faith in God an outstanding leadership. Hosea is a father who loved like God. Isaiah is the man nobody heard. Ezekiel is a stoker of home fires. Jonah is a prophet in spite of himself. John the Baptist is the hermit of Burnt Canyon. The stories are made vivid and their messages applicable to present-day thought and life. Bible school teachers will find them usable for illuminating the characters here studied as they are portrayed standing alone with their convictions and demonstrating true freedom. "The inner peace that is the reward of response to God's call is the prize immediately awarded." The approach here made to these outstanding characters will enlist at once the normal interest of youthful readers.

THAT STRANGE LITTLE BROWN MAN, GANDHI

BY FREDERICK B. FISHER

Ray Long and Richard R. Smith, Inc.,
pp. 233, \$2.50

After twenty-eight years of residence in many parts of India with opportunity to watch events transpiring there, and out of mutual friendship and esteem for Gandhi, the author presents an interesting picture of the man at close range and of his leadership in a great national movement for independence in government. He analyzes, expounds and illustrates from life the spirit and the ideals of the man. He shows him to be an exceedingly shrewd statesman who is "accomplishing the liberation of his people by means of a new and extraordinary device in international affairs." With non-violence as a weapon, he is promoting a campaign of civil disobedience with remarkable effect. The book shows the relation between Gandhi's policies and the political reform he is striving to bring about. "This non-violent method makes it possible not only for every adult man, but for every woman and child in India to assist effectively in the great struggle against foreign rule.

With a vigorous, flowing, affirmative style, a firm grasp of his subject matter,

and a deep, personal interest in the man and his purpose, Dr. Fisher has produced a very readable book for occidental and particularly for American readers. "With a few deft strokes the whole background of Indian rebellion is sketched into the picture so that Gandhi may be seen in correct perspective and his significance in the new order of world affairs properly understood." His remarkable personality and character, his attitude toward customs and practices in India, his genius and his revolutionary methods are vividly set forth. His home life, his student life in England, his work in South Africa, the sources of his belief in non-violence, the influence of missionary enterprises, his spinning wheel ideas, give the book a flavor of unmistakable reality. "The spinning wheel becomes no arbitrary symbol but an economic reality."

The book, says the author in the Foreword, is a story of experience, an attempt to weigh eastern and western ideals, as well as spiritual weapons and machine guns, in the scales of practicality. He uses the man as a "telescope through which to review this balancing of forces because he is, without controversy, the outstanding personality of the new east. Without him, India, in fact the whole modern Orient, is like France without Napoleon, like America without Lincoln." He has succeeded in making the reader see behind the statesman, the politician, the ascetic, the man himself, "the living, breathing, loving, serving, repenting, triumphant Gandhi, who is my friend." The personal touch stimulates interest and kindles sympathy for the man and his cause. The dramatic manner fixes the attention and compels the mind to follow the thought until the conclusion is drawn. The Fighting Pacifist would preserve life in his struggle and improve conditions for all. Soul power has always been the moving force behind armies, whether with or without guns. "Most people do not live in their intellects, they live in their emotions: love of child, husband, father, mother, country. That is why the first thing set up at the beginning of a new war is the propaganda office. This surge of idealism of emotions, is the imponderable which has made and unmade empires." Not a rifle or machine gun has been fired by a Gandhi follower as they demonstrate that the will to peace can be effectively organized. Their mystic leader has been able to hold his own

against great statesmen. "He is an idealist, who believes in living out his ideals in daily life, a practical idealist, with as much accent upon the practical as upon the idealism."

The closing chapter, on "A Cooperative World," attempts to summarize the conclusions of earlier chapters and expresses wonder that India "should be the first to try out in practical national policy the very ideals upon which our western civilization is based." British minds may recognize a bias influenced by a personal prejudice but, apart from this, all lovers of peace and international goodwill will delight in this demonstration of cooperation of races and peoples when the color line tends to be less distinct and religious and even political prejudices cease to be barriers in cooperative effort for mutual benefit and the general welfare of all.

WINDOWS IN MATTHEW

BY JAMES AUSTIN RICHARDS

Ray Long & Richard R. Smith, Inc.,
pp. 164, \$1.50

The title suggests the purpose of the book. Many windows are here offered through which to get a better glimpse of the life and teaching of Jesus as found in the gospel according to Matthew. Those desiring short devotional readings to use privately or in small groups will find this study helpful. These homiletical comments, varying in length from a brief paragraph to a page, are all drawn from passages in Matthew, with an underlying purpose of stimulating readers to a personal appreciation of Jesus and the meaning of his teaching. The turn of thought is often very suggestive and gives the truth a freshness resulting in wholesome delight and an interpretation applicable to human experience and present-day religious living. Through many of these windows the reader will look again and again with wonder, and enjoyment.

THE PLAYING FIELDS OF DREAMS

BY A. M. P. DAWSON

Headley Brothers, pp. 55, 75 cents

This book of verse, attractively illustrated with drawings by Nora Fry, has been dedicated to all children and to "the eternal child in the hearts of all grown-ups." Varied in form and subject, some of the poems must appeal to all who read them—boys and girls as well as adults. Several are about birds and bird language, others revel in the realm of fancy and serve as "once upon a time" bed-time stories for little folks. The Big Game at Lords will help many to appreciate Joe's delightful birthday experiences and his sad surprise "To find those strange, four-footed teams Were in the playing-fields of dreams."

QUAKERDOM • AT • LARGE

Dr. A. A. and Mira Cope Bond, with their son, Jimmy, plan to attend most of the sessions of North Carolina Yearly Meeting and then visit some of the meetings in New York Yearly Meeting before sailing for Africa on August 25. Esther S. Ford, who has spent the past few years in school in America will sail with them. She plans to make her home with her father, Jefferson W. Ford, who is engaged in evangelistic work of the American Friends Board of Missions in East Africa.

* * * *

The following Minute, passed by the Peace Committee of the London Meeting for Sufferings on Sixth Month, Thirtieth, may be of interest to Friends in America as well: "The Peace Committee are glad to learn that London and Middlesex Quarterly Meeting are submitting a minute to Meeting for Sufferings on the proposals put forward by President Hoover to the Disarmament Conference. They welcome the move made by the United States and its revivifying effect on the Conference and they wish to unite in the minute of the London and Middlesex Quarterly Meeting."

* * * *

Isaac N. Stanley writes appreciatingly of the visit of Young Friends at Denver, Colorado, who had been attending the Conference at Central City, Nebraska. These were Helen F. Harper, Elizabeth Webb and Donald McKinney of Richmond, Indiana; Marie Johnson of Fairmount, Indiana, and Richard Hiatt of Wilmington, Ohio. They attended the morning meeting for worship on July 24, and in the evening gave the program at a meeting on Genesee Mountain, following a picnic supper with about fifty present. Seven of the Denver Young Friends present had also attended the Conference at Central City. The letter adds, "The inspiration will mean much to our meeting."

* * * *

Walter F. Dexter, President of Whitier College, has written a book entitled "Herbert Hoover and American Individualism" which, according to announcement received, is just off the press. It is a modern interpretation of a national ideal. The background of President Hoover's individualism is discussed, also the influence upon him of his birth in Iowa and his Quaker heritage, his growth into manhood and the shaping of his humanitarian ideals. The Macmillan Company are the publishers. Many will look forward with keen interest to seeing and reading the book when it is available at

book stores, to know what a college president thinks and says about the President of the United States.

* * * *

At the reunion of students of Friends Bloomingdale Academy to be held August 21, 1932, on the old campus at Bloomingdale, Indiana, the speaker in the forenoon will be Dr. Wm. C. Dennis, president of Earlham College. A basket dinner will be enjoyed together at noon. In the afternoon Edward M. Woodard will preside, and an informal program of short talks by old students will be given. An effort is being made to make an exhibit of academy pictures, programs, banners, etc. The committee in charge would appreciate it if visitors would bring academy "relics," for this exhibit. (These will be returned.) All students of F. B. A. and friends of this pioneer school are cordially invited to come and to enjoy a day of reminiscence with former schoolmates.

* * * *

William D. Webb of Richmond, Indiana, who has completed three years of teaching at the American University of Beirut, writes from Cairo, Egypt, where he was visiting an Earlham College classmate, Hugh Headlee, who has been teaching in the American University at Cairo, that on July 4 he had seen the Pyramids and later the famous Assuan dam. Pictures of Luxor, a native village, and a sunset on the Nile, temples and tombs of the great, add interest to the trip as described on their blank sides. He met a young doctor who had attended Beirut medical college and completed his work at the University of Cincinnati, and had attended a church convention at the Reid Memorial Church in Richmond, Indiana in 1907, who entertained him most royally one afternoon and "seemed privileged to have the honor." Such contacts help one to appreciate how small the earth is when one meets on another continent those who have been in one's home town to find them exceedingly friendly.

* * * *

E. Raymond Wilson's many friends among Friends will be happy to offer their congratulations and best wishes on his recent marriage to Miriam Davidson of Stanwood, Iowa, August 4. As Field Secretary of the Peace Section of the American Friends Service Committee, and as Dean and general director of the Institute on International Relations held last June at Northwestern University under the auspices of the Service Committee, he is well known among Friends and Meetings of the central and mid-

western states. He is also well remembered for his work on the Committee on Militarism in Education, and as a fellow-traveler with the Editor in Europe on the Eddy Tour in 1930. Miriam Davidson Wilson has studied in Egypt, and last year was instructor and Associate Dean of Women at Monmouth College, Illinois. They plan to sail from New York, August 13, and to attend the German Yearly Meeting at Bad Pyrmont, beginning August 24. They bear a message to Young Friends from the Young Friends General Conference held at Central City, Nebraska, in July. After spending some months in Switzerland, where he has the Biddle Scholarship for study at Geneva, they plan to return to this country about the first of January.

* * * *

Hermosa Beach, California, within seventy feet of the breaking waves of the Pacific, was the scene of a happy party of Earlhamites on Saturday, July 30. The party was given at the home of Eva. M. Doughty, of the class of 1893. It was given in honor of Dr. and Mrs. Robert L. Kelly and Dr. and Mrs. Homer C. Hockett. All Earlhamites know Dr. Kelly as a past president of the College and now Executive Secretary of the Association of American Colleges, with offices in New York City. Dr. Hockett, also well known among the friends of Earlham, is in the History Department of Ohio State University. Dr. Kelly is in the West for a rest and Dr. Hockett has been teaching in the summer session of the University of Southern California. A covered dish luncheon was served at noon. The fifty guests enjoyed eating in a sun parlor by the sea, overlooking the beach and the waves. After lunch the Earlhamites were entertained by Miss Naomi Myrick who has been a student in Juliard Conservatory of Music, of New York City. Her beautiful soprano voice was a delight. With finished art and the soul of music, she rendered "L'abborrita revale a me sluggia" from Act IV of Verdi's "Aida" and five other choice numbers. She was accompanied by John De Witt, a professional accompanist. Selections were given also by Karl, Willard, Albert and the young John Stewart Snyder, nephews of Miss Doughty. With piano, two violins and a clarinet, the boys gave "Silver Threads Among the Gold" and an encore or two.

NEWS OF OUR MEETINGS

Bloomingdale Quarterly Meeting was held at Bloomingdale, Indiana, July 30 and 31, with a good degree of interest

throughout. All departments of work presented their annual reports in the business session on Saturday afternoon. New superintendents were appointed for 1932-33, as follows: Evangelistic, Sibyl J. Haworth; Religious Education, Leland Chapman; Missions, Mary Pickett; Prohibition and Public Morals, P. F. Owen; Literature and Peace, Alice N. Maris; Young Friends, Achsa Chapman; Stewardship, C. S. Kelly; Statistical Secretary, Aileen Nelson; Bertha Ballard Home Director, Eva Woody. The Executive Committee arranged that Prohibition should be considered in two discourses, the first by Edward M. Woodard on Saturday forenoon, and the second by Representative C. C. Griggs of the Indiana Legislature. Both addresses were inspiring and were full of information. The time of holding Quarterly Meeting in the summer was changed back to August, and in the future will convene on the first Saturday in August, instead of the last Saturday in July, as has been the custom for some years.

* * * *

The Temperance Committee of the Newcastle Meeting recently gave the pageant, "Paying the Fiddler," to a union meeting in that city. The presentation was well received and the committee is so well pleased with its success that it has consented to give the pageant in other places. Any one desiring further information or wishing to extend an invitation please correspond with R. Aaron Napier, pastor of the Newcastle Meeting. This pageant is recommended by the Yearly Meeting Temperance Committee.

* * * *

The fifty-seventh Street Meeting of Friends, Chicago, Illinois, announces as speakers for their Forum, August 7, 11:30 a. m., Earl G. Moses who will speak on "Recent Books By and About Negroes"; and for August 14 at the same hour, Ralph Linton on "Racial Variations."

* * * *

The Ministers' Conference of Hesper and Tonganoxie Quarterly Meetings (Kansas Yearly Meeting), met with A. J. Bales and his wife, pastors at Prairie Center Meeting, July 19. The morning devotional period was led by Amy Hawkins who gave a helpful message from John 14. Following dinner and a social hour, the afternoon session opened with song and prayer. Two phases of Evangelism were discussed. Oren Dunlap spoke on "Soul Thirst as Manifest in Our Time," and noted how people were hungry for the Gospel and were turning back to God. Clinton L. Nellis considered "Evangelistic Opportunities of the Coming Yearly Meeting." Since Yearly Meeting is coming to Lawrence the people of Eastern Kansas should make use of the opportunity of attending and

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get the help they need. The Conference voted to send a resolution to the Evangelistic Committee of the Yearly Meeting approving the policy of giving evangelism a large place in the sessions and urging that this be continued this year at Lawrence.

* * * *

Gurney and Elizabeth Binford, missionaries to Japan, in their report to Canada Yearly Meeting of Friends, state that their local meeting at Shimotsuma has been a great joy to them. During their absence in China the members divided the responsibility and made out a list of different ones to take the lead at each of their three weekly meetings. Between forty and fifty may be counted as regular attenders. It was a new experience for them to take the responsibility for entertaining the Yearly Meeting which was held this year at Shimotsuma. The effort gave them a much better understanding of the purposes, work and needs of the Yearly Meeting and some of them have taken a deep interest in a new policy for more efficient work by the Yearly Meeting in Japan.

* * * *

A Community Daily Vacation Bible School was held in the Friends Meeting-

house at Fishertown, Pa., (Baltimore Yearly Meeting, Orthodox) the first two weeks in July, with an enrollment of 67 children, and an average daily attendance of 60. There were eight classes in the four Departments, (Beginners, Primary, Junior and Intermediate), with eight teachers and eight assistant teachers. The children enjoyed a picnic in the woods one afternoon near the close of the second week. The Commencement exercises were held on Sunday evening, July 17, and the audience was greatly pleased with the program given by the children, showing conscientious and faithful work. Fifty-three children were presented with attractive certificates for perfect attendance.

TRAVERSE CITY QUARTERLY MEETING

Traverse City Quarterly Meeting of Friends met at Traverse City, Michigan, July 16, with a fair representation of Friends from Traverse City and from Long Lake present, including Mr. Roe, their new pastor. The National Cherry Festival had a full program in the city, and it is the time of visitors. Despite these many distractions, there was a good attendance.

A special feature was the acceptable attendance of Friends from Indiana, coming in the love of the Gospel and sent by the Yearly Meeting Evangelistic Board. Oscar Trader of Fairmount and Thomas Cox of Anderson, together with the latter's daughter, Caroline Cox, brought inspiration and encouragement, as well as Christian counsel and help. Thomas Cox with his singing and Caroline with her violin pleased with their renditions, as well as brought the Gospel message. Oscar Trader's preaching was in the power of the holy Spirit, and was not only distinctly helpful, but gave evidence of one who personally knew God and brought forth things both old and new from the treasure house.

The service on Friday evening had only a small attendance, but there was a very fine spirit, and it was profitable. At the Quarterly Meeting session on Saturday there was again a message as

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from a prophet of God, a fine spiritual response from the congregation, and a feeling of spiritual uplift. Sunday morning the visitors were at the Traverse City meeting and in the evening at Long Lake. At both these services there was the consciousness of the divine blessing and presence. Truly it was a season to be remembered.

Long Lake Friends meeting has been this spring and summer having the largest attendance for several years. Largely this increase has been due to the vision and faithfulness of the young people. At times there have been upwards of forty in the Young People's class in the Sunday school.

IMPRESSIONS OF MEETINGS

(Continued from page 583)

friendliness when the time of worship is over. The leaders, while giving helpful thoughts and messages, do much of their best work in bringing about the sharing of responsibility by the whole group.

"The Friends Meeting at Nuremberg, Germany, started, as nearly as I can tell it, in this way: A young woman who had done relief work, had come to know, and finally to join Friends. She married a German. On Sunday mornings, her husband, free from business, would sit a half hour in quiet with his wife. Not long after this, it was announced in the papers that Joan Fry would speak on peace to a group in Nuremberg. The young couple attended the meeting. During the discussion that followed, Joan Fry was asked about Friends and their belief, and in her turn asked if there were any Meeting near. The young couple spoke of their worship at home. They finally allowed public notice to be given; and on the next Friday, a company of fifteen gathered. On a rainy Sunday night, when I was there, the Meeting for Worship numbering thirty-three, gathered in their regular meeting-room."

MARRIAGES

FLEGEL-HARRELL—At the Friends Church, Minneapolis, July 23, Ellison R. Purdy officiating, Pearl Harrell and Robert Flegel, both of this city.

WILSON-DAVIDSON—At Stanwood, Iowa,

August 4, 1932, Miriam Davidson, daughter of Mr. and Mrs. Mark H. Davidson, and E. Raymond Wilson of Morning Sun, Iowa. He has been connected with the American Friends Service Committee, as Field Secretary for the Peace Section.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

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Attractive three-room furnished apartment in private home. New York suburb. Garden. Garage. Reasonable rental. 9406 Hollis Court Boulevard, Queens Village, N. Y.

WESTERN YEARLY MEETING

Ministers and workers expecting to attend Western Yearly Meeting, August 22 to 28, and wishing assistance in securing rooms, please address Lawrence Newlin, Plainfield, Indiana.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.

SCHEDULE OF YEARLY MEETINGS

(With name and address of Clerk)

Wilmington—August 15-21, Wilmington, Ohio; W. Rufus Kersey, Oregonia, Ohio.

Iowa—August 22-28, Oskaloosa, Iowa; Edgar H. Stranahan, Penn College, Oskaloosa.

Western—August 22-28, Plainfield, Indiana; Albert L. Copeland, Paoli, Indiana.

Ohio—August 23-28, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance, Ohio.

Indiana—September 20-25, Richmond, Indiana; William J. Sayers, 25 South 15th Street, Richmond.

Kansas—October 4-9, Lawrence, Kansas; Frank C. Brown, Haviland, Kansas.

Baltimore—November 11, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

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Garfield V. Cox, Clerk, 1332 East 56th Street.
Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new
meetinghouse, Eden and Donohue Streets, Cin-
cinnati, Ohio. Bible School, 10:15, and Meeting
for Worship, 11:30 a. m. Minister, Leslie D.
Shaffer; address, 2854 Winslow Street, Cin-
cinnati, Ohio. Visitors welcome.

DENVER COLORADO

Friends Church. West 41st Avenue and Shoshone
Street. Worship 11:00 a. m., Bible School 9:45 a.
m., Christian Endeavor 6:30 p. m. Arthur Kel-
logg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take
Fourteenth car to Joy Road or Clairmount car
to Linwood Ave. Bible School, 10:00 a. m.;
Meetings for Worship, 11:00 a. m. Christian En-
deavor, 6:30 p. m. Send names and addresses of
people coming to Detroit to Donald B. Spittler,
Minister, 13560 Roselawn Ave., Detroit, Phone
Fairmont 1851J.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting
for worship First Day at 11 o'clock. Visitors
welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East
Spruce Street. Meeting for Worship 11 a. m.
Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Ortho-
dox). Member of Five Years Meeting. Corner
13th and Irving Streets, N. W. Meeting for Wor-
ship, 11:00 a. m.; Prayer Meeting, Thursday, 7:45
p. m. Charles S. Easterling, Clerk, 1223 Euclid
Street, N. W., Washington, D. C. All welcome.

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